WESTERN RECORDER.

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"CONVERSATIONS OF LORD BYRON."

The enemies, not less than the friends of Missions, are to be found in every rank and condition of society; and they are resorting to every species of means for carrying their wishes and designs into execution.

There are probably, at the present moment, not less than thirty or forty diminutive looking Newspapers in the United States, whose publishers and supporters, like Addison's *Grasshopping editors*, are engaged in checking the thrift of all useful vegetation. As to these—the traveller intent upon his journey, or the thrifty husbandman engaged in his useful labours, might better disregard them, than think of chasing them away from their mischievous employment. There are, also, a few other publications of a less contemptible, if not of a less mischievous character, whose *ostensible* object is, to deliver their countrymen from the shackles of superstition and fanaticism; but whose real heart's desire is, to check the growth of every thing that can promote the interests of vital piety, and retard the progress of the benevolent undertakings of the present day. From these, we have as yet, but little to apprehend against the multiplied and successful champions of the truth: But when men who are high in station—men whom the whole community delight to honour, withhold their influence from the practice of virtue; and when individuals, who stand first in the ranks of genius, or who have rendered themselves most conspicuous in the walks of science and literature, are found to adopt the flimsy arguments of their fellow labourers in the lower ranks of community; and to offer the same stale objections against every effort towards the diffusion of Christian influence, which are to be met with in the minds of the superficial, or to be found in the mouth of the profane and the profligate—we are furnished with a striking exhibition of the power of that influence, which is constantly exerted by the Prince of darkness over the inhabitants of this rebellious world; and are forcibly reminded that great overturns have yet to take place, before He whose right it is to reign, shall fully establish his kingdom in the hearts of the children of men.

We have formerly adverted to the works of Byron, as affording a striking instance of talents, united with depravity of heart and life.—Such poetry as is found in the "Giaour" and "Don Juan," we thought, could never have been the offspring of a mind fortified with virtuous principles, or furnished with moral susceptibilities: But we have now the advantage of contemplating this prince of the poets, in a situation where he himself is the confessor.

The last number of the "Albion" a respectable periodical paper issued in New-York, contains a few extracts from the proof-sheets of a work, now re-printing in that city, entitled "CONVERSATIONS OF LORD BYRON." The extracts, made in a hasty manner, are few and disconnected: but they speak a language that is not easily misunderstood. The first, is as follows:

"People at home are mad about missionary societies, and Missions to the East. I have been applied to, to subscribe, several times since, and once before I left England. The catholic priests have been labouring hard for nearly a century; but, what have they done?—Out of 80,000,000 of Hindoos, how many proselytes have been made? Sir J. Malcolm said at Murray's, before several persons, that the Padres, as he called them, had only made six converts at Bombay during his time, and that even this black little flock forsook their shepherds when the rum was out. Their faith evaporated with the fumes of the arrack. Besides, the Hindoos believe that they have had nine incarnations: the Missionaries preach, that a people whom the Indians only know to despise, have had one. It is nine to one against them, by their own shewing."

Such sneers from any other writer than Byron, might have passed unnoticed; but in the minds of many of his admirers, they will doubtless go for sound arguments and conclusive inferences. Many readers are too blind and too superficial on all subjects of a religious nature, to recognize any difference between the application of truth and falsehood to the consciences of men. Pure christianity, with them, is on the same footing with ignorance, error and bigotry: and they are ready to expect as little success, in the dissemination of the former, as in that of the latter. And, as for the notion of Divine assistance—they attribute it without ceremony, to the rankest fanaticism.

But as the next extract shows us, that this infidelity rests on a slender basis, it may serve as an antidote to the paragraph already cited.

"Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable. The reasoning seems to me very strong—the proofs are very staggering. I dont think you can answer it Shelley; at least, I am sure *I* can't, and, what is more, I dont wish it."

All his infidel arguments, collected from an extensive and long continued course of reading and reflection, overturned by the perusal of "one little book!"—A precious confession!—and one, that his frequent readers will do well to dwell upon.

Infidelity too, often makes pretensions to superior virtue; but, it is sooner or later attended with its own proper fruits. Byron, is but one among innumerable instances. After mentioning, that one of the principal incidents in the "Giaour," was a real occurrence at Athens in which he himself was deeply interested, &c. &c. he says,—

"I was fond at that time, of a Turkish girl—aye, fond of her, as I have been of few women. All went on well, till the Romans for forty days, which is rather a long fast for lovers," &c., "During this lent of the Mussulmans, the women are not allowed to quit their apartments. I was in despair, and could hardly contrive to get a cinder or a token flower sent to express it. We had met for several days, and all my thoughts were occupied in planning an assignation," &c. &c.

His efforts, it seems, were the means of the girl's condemnation. He forcibly rescued her from the hands of the executioner, but only gave her banishment instead of death. She died a short time after "*of a fever*" he says, "*perhaps of love.*" This is the man, the genius and enchantment of whose poetry we all admire.—But let no one any longer pretend that the exceptionable incidents and personages which Byron employed, were altogether feigned.—Much of what he early wrote, contained the essence of infidelity, and much of the *witchery* of what he has lately written, is but little better, in a moral point of view, than the drapery of a dead carcase which can never be separated from the pollution which it strives to adorn.

Whether the new volume of "Conversations" is likely to add to the literary reputation of its unparallelled author, is not now material to say: But the preceding specimens, few as they are, afford us no favourable anticipations respecting the character of the work. The only hope of its usefulness is, that it will so fully unmask the principles of its deceased author, as to guard the public against their influence. The book will doubtless be extensively read, and do much mischief, and we fear, very little good.

[From Bruen's Essays.]

WATERLOO.

"In travelling from Aix la Chapelle to Brussels, each step reminds us that we are passing over that battle ground of Europe, where the sovereigns of Germany and Spain, as well as of England and France, have met to decide their quarrels by the strong argument of the sword. From the period of the wars of the League, to those of Napoleon, has this ill-fated country been the spot where many battles have been fought, and blood profusely spilled in conflicts; in which both victory and defeat, it is to be feared, were murder. For that is nothing better which consigns to untimely death, thousands of men, upon the suggestion of passion, or from the lust of power.

"It is an important point gained, when our moral feelings become so strong as to lead us to reprobate the practice of war in whatever shape it appears; so that even when we stand upon the defensive, we weep over a victory as over a capital punishment—necessary, but awful.

"Our own age has seen the armies of Europe again drawn out in the Low Countries; and the sound of the shock of hundreds of thousands of men in arms has gone forth to the ends of the earth. It is among the wonders of this century, that the works which have been originated by the most sublime spirit of benevolence, and those which have been excited by the most demonical fury, have appeared at the same period;—even as we sometimes hear the thunder from the heavens, and see the rapid ravages of the lightning in the fairest summer day.—At the very time when a general system of instruction has been devised for the people—a general desire evinced to meliorate the condition of the lowest class—a general freedom of opinion propagated, and when ancient abuses and prejudices seem to relax their hold upon men's minds;—at such a time we have beheld nations wielded as playthings in the hands of a tyrant, and the will of millions bow to his supreme volition.—This enlightened age has seen how difficult it is to get men free from the fatuity of trusting all to one man; since even the defeats in Russia, the refusal of peace at Chatillon, the arrogance upon the Champ de Mai, did not prevent the flower of France from flocking to the standard of Bonaparte, to stand or fall with him at Waterloo.

"We were fortunate in our guide, who was the same who attended Bonaparte during the whole period of this fearful combat. He led us over the field in various directions and also to the farm house of La Haye; described the positions of the several corps and marked out the spots where the action had been most severe. The slight eminence behind which Wellington was posted gave him great advantage in his evolutions; and the guide reports that Marshal Ney declared to Bonaparte, that it was impossible to gain a victory, unless he were drawn from that position.

"But I have perhaps reason to be ashamed to confess, that all the details of the action interested me far less than his description of the Emperor's conduct upon the defeat of the Imperial Guard, when he turned and fled from the field. Napoleon with apparent coolness simply uttered the exclamation, "*C'est fini! allons!*" "It is ended! let us go!" The most fearful tragedy that the world ever saw acted, had come to its denouement; and he who had been both machinist to plan, and manager to exhibit this spectacle of carnage and woe, looked upon the scene without pity, and left it to provide for his personal safety,—left it without remorse! He had hurried myriads to their last account—and seemed never to reflect whether that consciousness might not exist in a separate state,—which had left their organized remains.

"Such is man as an individual, when destitute of this sentiment of responsibility to his Creator, and of his relation to an unseen world; driven by the varying currents of passion or interest, and capable of any enormity. What then must a mass of men be who have cast off the fear of God?

"We were here led to recal the striking and profound observation of Madame de Stael concerning the little agency that individual character has in bringing about great revolutions. That crisis in the French Revolution, she says, which demanded a Robespierre, would have made another, if he had never lived who bore that execrable name. Less horrible consequences than the assassinations upon the Place de Grave were not to be expected, when rulers and people had divested themselves of all sense of religion. Nothing but the sense of religion universally diffused, and unceasingly efficient, saved the revolution in the United States of America from being polluted with all the atrocities incident to civil war.

"How much of meanness is there in all human grandeur! While nations are beholding this one man, and reflecting upon the mighty emotions which swell in his bosom, the hero himself takes refuge in insensibility. Napoleon insensible after the battle of Waterloo!

"The saying attributed to Wellington is great and pathetic;—'That he knew nothing so sad as a battle gained, except a battle lost.' Who that regards suffering humanity, will not pray that our age may not be cursed with such another spectacle.

"It struck my imagination much, that the battle of Waterloo should have been fought on a Sunday. What a different scene for the Scotch Greys and English Infantry, from that which at that very hour was exhibited by their relatives; who over England and Scotland each church bell had drawn together its worshippers! While many a mother's heart was sending upwards a payer for her son's preservation, perhaps that son was gasping in agony.

"We know that many thousands rushed into this fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought: and that some officers were killed in their ball dresses. They made the leep into the gulph which divides two worlds, the present from the immutable state, without one parting prayer or one note of preparation!

"As I looked over this field, now green with growing corn, I could mark with my eye, spots where the most desperate carnage had been, marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endures when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is an awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would not conceal. These hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death.

"When we attempt to measure the mass of suffering which was here inflicted, and to number the individuals that have fallen, considering that each who suffered was our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling:—these armies once lived, breathed, and felt like us, and the time is at hand when we shall all be like them."

PROGRESS OF LIBERAL SENTIMENTS AMONG CATHOLICS.

The Rev. WILLIAM HOGAN, formerly pastor of the Roman Catholic Church of St. Mary's, in Philadelphia, on the 11th October, addressed a letter to Messrs. John Dempsey, P. M'Clean, and others, pew-holders in said Church, in which he mentions having read with much satisfaction, a letter by them, addressed to him.—From Mr. Hogan's letter, we make the following extract:—*Boston Recorder.*

"In the first place, (says Mr. Hogan) I wish to acknowledge no right on the part of the Pope, to interfere directly nor indirectly in the civil or religious concerns of this country, which in one of his last communications to the former Trustees of St. Mary's Church, he had the unparallelled effrontery to style his AMERICAN COLONIES: risumterniatus. 2dly, I wish the service of our Church to be performed in the English language, or in that of whatever country our creed may be introduced into: this to be done as soon as we can have a correct translation printed; the service to remain as it is until then. 3dly, The celibacy of the clergy should be abolished, as a restriction unnatural, unlawful and unscriptural.—[The Rev. gentleman proved the sincerity of his assertion by lately taking unto himself an help-meet.] 4thly. The holy communion should be administered in both kinds, and not oftener than once a month, unless in cases of sickness or the intervention of some great festival. 5thly, The doctrines of general and particular *indulgences* should be considered as the offspring of Papal and monastic avarice, and rejected in all its forms. 6thly, The use of relics, scapolars, beads, and all such articles of monastic traffic, should be discontinued.—7thly, No monies should be received for mass for the dead, blessed candles, holy water, &c. If, as soon as you can re-possess yourselves of St. Mary's Church, you adopt these rules of discipline, which I propose to you, I shall feel it a duty to become your pastor; or should you prefer separating entirely from that church, and building one for yourselves, I will subscribe *two thousand dollars* and give *my services gratis*, until such time as the church can afford me a salary."—*Del. Circular.*

THE STRANGER FROM HEAVEN.

A correspondent has sent us the following extract from the close of a sermon, on deliverance from the wrath to come. Luke iii. 7.—*B. Tel.*

"Finally—This subject administers the most pungent reproof to the people of our beloved country, for their comparative ingratitude to Him, who consented to become incarnate, to deliver us from the bondage of iniquity. After forty years' absence, the *disinterested stranger*, has returned, to witness the happiness of a nation which his heroic mind helped to deliver from temporal bondage; and acclamations of joyous greeting, and shouts of grateful import, ring through the whole arch of freedom; and infant impotence, and hobbling age, and virgin beauty, and maiden gravity, come forth at midnight to catch a sight and bless the name of the man who exposed his blood for our deliverance. But when Jesus, the Son of the blessed, the Saviour from sin, the Disinterested Stranger from Heaven, the deliverer from eternal death, passes by, as he emphatically does every Sabbath, in the ordinances of his gospel, the same millions of our countrymen turn away their faces from him, and leave it to a few despised publicans and children to shout hosannas, and with cordial affection to cry, Blessed is he that cometh in the name of the Lord! If these things ought to be done to the man whom the people have delighted to honour, and this pulpit shall never witness against it, then tell me redeemed sinner, is it justice, is it honour, is it gratitude, to leave the other undone?"

SABBATH SCHOOLS.

Extract from a letter of the poet Cowper, relative to a Sunday School, addressed to Rev. John Newton, dated Olney, Sept. 24 1785.

"Mr. Scott called upon us yesterday; he is much inclined to set up a Sunday School, if he can raise a fund for that purpose. Mr. Jones had one some time at Clifton, and Mr. Unwin writes me word that he has been thinking of nothing else day and night for a fortnight. It is a wholesome measure, that seems to bid fair to be pretty generally adopted, and for the good effects that it promises, deserves well to be so. I know not indeed, while the spread of the gospel continues so limited as it is, how a reformation of manners in the lower class of mankind can be brought to pass, or by what other means the utter abolition of all principle among them, moral as well as religious, can be prevented. Heathenish parents can only bring up heathenish children, an assertion no where oftener, or more clearly illustrated than in Olney, where children seven years of age infest the streets every morning with curses and with songs, to which it would be unseemly to give their proper epithet. Such urchins as these could not be so diabolically accomplished unless by the connivance of their parents. It is well indeed, if in some instances their parents be not the instructers. Judging by their proficiency, one can hardly suppose any other. It is, therefore, doubtless an act of the greatest charity to snatch them out of such hands before the inveteracy of the evil shall have made it desperate."

INTERESTING FACTS.

Related by a Teacher, at the Sunday School Monthly Concert in Philadelphia, on the second Monday evening in October.

He remarked that, of all the evangelical ministers in Great Britain, two-thirds had become pious in Sabbath schools, and that "nineteen twentieths of the missionaries who have gone forth from thence, have been those whose piety had been ripened in the labours of the Sunday Schools, or those there taught whose early acquaintance with the Scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice."

In the city of New-York, more than one thousand teachers and learners have been received into the church in the course of seven years. In December 1821, a report of the five schools of St. George's church stated that one hundred teachers and learners had been added to the church in the three preceding years. The same report remarks: "But the most triumphant record of Sunday School annals, is the heart-cheering fact that in 53 schools, no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most sucessful efforts of any missionary labours yet recorded." The number of schools at that time was 87, containing 1004 teachers, and 7135 scholars, only the above 53 had any records of these interesting facts; from these data we may venture to assert, that deducting two-thirds from the total of teachers, (being the usual average of those who are pious,) 1 fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of five years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest inquiry of all Christians, of every *minister of the Gospel.* If these facts are so, let those who 'love the Lord Jesus in sincerity,' appeal to their own hearts, and say, *what shall be done for Sunday Schools?*

A superintendent of one of the schools in New-York, reports that "24 of the scholars and 23 teachers have been added to the church to which it is attached. Of another school, it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the greater part of the subjects of it were from the Sunday Schools. In one instance, 98 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been, Sunday scholars.—*Am. S. S. Mag.*

MERCY BETTER THAN SACRIFICE.

Benevolence, or charity, were never carried higher than by some of the first Christian bishops. The Bishop of Nola, having nothing left to purchase captives, actually *pawned himself;* and by this stretch of heroism, restored to a poor woman of mean rank her only son!

When the Romans had ravaged the province of Azazene, and 7000 Persians were brought prisoners to Armida, where they suffered extreme want, Acases, the bishop of that city, observed, that as God had said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the bishop to his capitol, where he received him with the utmost reverence, and for his sake, conferred many favours on the Christians.

Ethelwold, Bishop of Winchester, in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, "That there was no reason that the senseless temples of God should abound in riches, while his living temples were perishing with hunger."

PARENTAL DUTIES.

Be careful lest any part of your conduct should influence your children to undervalue Religion. If they perceive that you make its duties a mere matter of convenience, that you can perform or delay as it suits your ease or advantage, you can postpone it to a more convenient season, they will soon acquire a contempt for that religion which is so accommodating in its requirements, and will either feel indifferent or unfriendly. They will hardly imagine that a faith so dead and so inoperative is founded upon truth, and therefore will relax their endeavours in its pursuit.

OLD SELECTIONS.

ADVANTAGES OF FAITH.

It is an unspeakable mercy to be believers in Jesus; for to such, all things are engaged and over-ruled to work for good. If they have health, it is well—if they are sick, it is well likewise—the Lord loves them when he gives, and He loves them when he takes away. Their comforts are blessings, for they are sanctified to them by his promises and by prayer—their trials are also blessings, for they are sent to wean them from the world, and to draw their hearts nearer to Himself. They afford them new proofs of His care over them, and of His power to support and deliver them. And though believers must suffer sometimes while here, the days of their mourning will soon be ended, and then all shall be well for ever.

Many plead for those opinions and notions, upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint about justification, than all the wrangling disputes of learned men.

Go to dying beds: there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you what a blessing it is to have the king of terrors converted into a messenger of peace.

Men often go to God in duties, with their faces towards the world; and when their bodies are on the Mount of Ordinances, their hearts will be found at the foot of the hill, going after their covetousness.

INDIAN SPEECH.

The Pittsburgh Recorder contains a speech composed by James Perry, an Indian youth, now at Jefferson College, that would do credit to an individual from any nation. Perry is a native Chickasaw, in the 20th year of his age, was first instructed at the Mission school at Elliot, and has since been one year at college.—The speech was delivered at the late commencement; first in the Chickasaw language, and afterwards in English. The following extracts bespeak a mind that is forming for extensive usefulness.

"Not to increase my stores of wealth have I changed the friends, relations, and society of my childhood, for that of strangers; but to acquire a knowledge of the arts and sciences, and familiarize myself with the manners and customs of civilized men. With these views and feelings, I have severed for a season, and perhaps, for ever, those ties which bound me to my kindred and the land of my childhood.—Yes; with these feelings, I have exchanged the friends and sports of the forest, for strangers, and the blessings of science:—and I rejoice, that thus far my most ardent wishes have not been disappointed. An unseen hand, contrary to my expectations when I left the domestic circle around the fireside of my Father, hath led me to this fountain of science.

"Placed as I now am, it is natural to compare the disadvantages of my own countrymen, with the privileges here enjoyed.—Here you have laws to protect the innocent, and bring to punishment the guilty. There, every man must be his own avenger.—Here, you have schools, where the youth and children are trained up for usefulness and honour in the world. There, with a few exceptions, the youth spend their precious time in roving the forests, with their instruments of amusement. Here, you trust the faithful records of history for the past, and the prophecies of sacred writ, for the future. There, they trust imperfect tradition for the past, and blind conjecture for the future. Here, revelation lights up the passage to the tomb, and points to the glories that await the righteous. There, an impenetrable darkness overspreads all beyond the confines of the grave. But I forbear further to draw the painful contrast, and rejoice that I this day find myself surrounded by the learned, the wise, and good; who are both able and willing to impart that instruction which is calculated to augment my own happiness, and which, if rightly improved, will render me more useful to my beloved countrymen, who are just beginning to emerge from heathen darkness, and on whom the sun of science, and the Sun of Righteousness, are beginning to dawn."

From the Washington National Journal, Nov. 2.

CHOCTAW DEPUTATION.

A deputation of Choctaws, nine in number, arrived in this city a few days past, on business with the Government.

On their way, and when at Maysville, in Kentucky, *Puck-shee-nubbe*, a principal Chief, and aged about 85 years, stepped from a precipice, in a fog which hid the chasm from his view, and fractured his skull, which killed him.

It is gratifying to witness, in these deputations of latter times, young men of education and virtue, with talents to conduct the business of their nation, and manners suited, in all respects, to the polished improvements of their white brothers. There are two of this description attached to the deputation. *Col. Folsom*, well known as the friend of the school-system among his people, and for the distinguished excellence of his character, and *James L. M'Donald*, who was educated in this District, chiefly by the Rev. Mr. Carnahan, now President of Princeton College, at his Classical school in Georgetown; and subsequently read law in Ohio, with the present Postmaster General, where he was admitted to its practice. Mr. M'Donald being on a visit to his mother, after many years separation, was included, by the Council of the nation, in the deputation.

SLAVE TRADE.

The extent to which this unrighteous traffic was carried in 1822, may be estimated from the fact, that between the months of July and November, no less than *one hundred and twenty-six* slave vessels sailed out of the river of Bonny in Africa, eighty-six of which were French!—Of these, six were heavy vessels, carrying from sixteen to twenty-eight guns each, and supplied respectively with from sixty to two hundred men. During a short period of the same year, sixteen slave vessels were captured by English cruisers, having on board 2,481 unfortunate human beings, doomed, as they had supposed, to perpetual bondage. Of forty-five slave vessels *boarded* by English cruisers, nineteen were French, nineteen Portuguese, six Spanish, and one Swedish. Such facts as these require no comment.—*Boston Telegraph.*

NO SLAVE TRADE IN MEXICO.

The General Constituent Sovereign Congress of the United Mexican States, have been pleased to decree as follows:

1. The Commerce and Traffic of Slaves is forever forbidden in the territory of the United Mexican States from whatever nation they may come, and under whatever flag.

2. Any Slaves which may be introduced contrary to the tenor of the preceding article, shall be free as soon as they touch the Mexican Territory.

3. Every vessel, whether national or foreign, in which Slaves have been transported or introduced into the Mexican territory, shall be immediately confiscated with the remainder of its cargo: and the owner, and the purchaser, the captain, the master, and the pilot, shall suffer the punishment of ten years imprisonment.

BOSTON PRISONS.

The late Report of the Grand Jury of the county of Suffolk contains a list of the inmates of the House of Correctionand Jail.

The males are principally engaged in breaking up stones for paving;—the Females in picking oakum. The Grand Jury complain that the construction of the jails does not admit of classifying so large a number of inmates according to the nature of their offences; an evil which ought to be remedied without delay.

In every room occupied by the prisoners, is a Bible;—also various moral and religious pamphlets and tracts. For several months past, divine service has been performed on each Lord's day, either by clergymen of the city or others, who have bestowed their labour gratuitously.—We notice with pleasure, the recommendation of the Grand Jury that a regular *chaplain* be employed, whose duty it shall be to visit the prisoners daily, imparting as opportunities may occur, intellectual, moral and religious instruction to the unhappy inmates.

AMERICAN TRACT SOCIETY.

The American Tract Society which was formed in Boston, in 1814, and which has since published more than 4,000,000 of Tracts, has lately issued a Circular Address, in favour of instituting auxiliary Societies. The following is an extract:

"A Tract Society has this great advantage, that it may be commenced by a very few individuals; its objects are so plain, its operations so easy, and the contributions it requires so humble, that even where only a few will at first combine together, they may effect great and extensive good.—While this institution affords scope for the most general activity and union, it does not disdain the benevolent efforts of even a few humble, laborious Christians. Nor should it be forgotten, that all classes and both sexes may become efficient co-operators in a Tract Society; and those who might be deterred, from their age, or sex, or natural feelings, from personally remonstrating with sinners, or consoling and advising believers, can easily impart the instruction they wish to communicate, without giving offence, through the unobtrusive medium of a Tract."

Appended to the address is the following form of a Constitution.

CONSTITUTION.

We, the undersigned, desirous of promoting the interests of the *American Tract Society*, and of religion and good morals in our vicinity, form ourselves into a Society Auxiliary, by agreeing to the following articles.

ART. 1. This Society shall be called the *Auxiliary Tract Society* of

ART. 2. Each subscriber of 25 [or 50] cents, [or one dollar,] a year, shall be a member.

ART. 3. Each member shall receive two thirds of the amount of his subscription in Tracts; and the remaining third, shall be annually transmitted to the treasurer of the *American Tract Society*. Thus, each annual subscriber of 25 cents, will receive each year 180 pages of Tracts. And each subscriber of 75 cents, may receive each year one volume of Tracts bound.

ART. 4. The business of this Society shall be conducted by an Agent.

ART. 5. The time of annual payment shall be the first Monday in

ART. 6. The Agent for the time being, shall be

LEXINGTON, KY. FEMALE TRACT SOCIETY.

This Society was organized in September last. In November, $10 were forwarded to the agent of the American Tract Society, for the purchase of Tracts, together with a request for the location of a depository in L. The Tracts were received and most of them distributed.

It is a pleasant circumstance characterizing this Society, that most, if not all the different religious sects in L. are united in it. An Episcopal clergyman offers prayers in a Presbyterian church at the annual meeting;—and a Baptist and Presbyterian, each address the Society, and urge its duties and claims on public support, while a Methodist minister closes the interesting season with prayer.—*Bost. Rec.*

BENEFITS OF DOMESTIC MISSIONS.

It is but three years since the *North Carolina Baptist Missionary Society* was formed. Seven missionaries are now employed, besides a General Agent. There are twenty-six auxiliary Societies in the state, and contributions are received from several churches beside. The receipts of the last year were $1,384. Thus the great body of the denomination are brought to act unitedly, and of course efficiently, on the dark and destitute portions of the State. The consequence is, that "more than 2500 souls have become the hopeful subjects of regenerating grace, and the cloud of mercy yet continues to distil it gentle showers." Would to God that Christians of every denomination were alive to the interests of the many thousand souls that are perishing around them.—*Bost. Rec.*

Maine Missionary Society.—This Society has now been established seventeen years, and has assumed an important rank among the Domestic Missionary Societies of our country. During the year preceding the last Report, *thirty-four* missionaries were employed under its patronage, for a longer or shorter season; making an aggregate of more than three hundred weeks of missionary labor. "They have laboured faithfully in the service of their God, and in many instances successfully. Some have been the means of the conversion of sinners, and others happily instrumental in uniting, strengthening and building up broken, divided and feeble societies." The receipts into the Treasury of the Society, during the year, amounted to $2,225 98—Expenses, $1,481.—Leaving a balance in the treasury, of $744 98.

THE SYNOD OF PHILADELPHIA,

Met at Harrisburgh, Pa. on the 27th ult. Rev. Dr. Ely preached the introductory discourse; and Rev. George Duffield was appointed Moderator to the meeting.—From the "Narrative of the state of Religion," we learn that "during the year, the cause of religion has rather been stationary, than either progressive or declining. The ordinances of the gospel have been regularly dispensed, and the attendance of our people upon them has been orderly and respectful. In a few instances the saving influences of the Holy Spirit have been shed down upon particular churches to such a degree as to afford just cause of joy and gratitude to the friends of Zion. Yet these instances have been so rare and so limited, compared with the merciful visitations of past years, as to require us to rejoice with trembling."—*Rel. Chron.*

THE POOR.

Whilst many impostors are asking alms about the country, and many others, whose vice or indolence is the chief source of their poverty, are scarcely a whit behind them in impudence; it is important to remember that there are many among the poor whom modesty prevents from seeking needed relief, and whose gratitude for favours received, richly remunerate the hand that bestows them. The following is among the instances of this nature, noticed in the last Report of the Boston Fatherless and Widow's Society, published in the Telegraph.

"During my visits the past year, I have been called to see a very aged and infirm widow. I think I never witnessed such true gratitude, united with deep humility. Although distressingly poor, (which was evinced by every thing around her,) it was often with difficulty that I could prevail on her to make known her wants. And when I had but partially supplied them, she would often say it was too much, it was so much more than she deserved:—she was afraid there were others that needed it more than she did. When I took leave of her, she would follow me to the door, wishing all the blessings of heaven on me and the society. When sometimes I found her stores had been exhausted before I returned, and asked her why she did not send to me for relief, she would reply, it was giving me too much trouble. She had rather go without than intrude on my patience. I have often thought, when leaving her, that the pleasure of supplying her necessities was more than a recompense for travelling through cold and wet to visit her. Although a fatal disease seems to be undermining her constitution, her faith in a divine Redeemer appears unshaken."

There is doubtless something to be done for every class of the poor; yet instances of the above character have a peculiar claim, and it is in a special manner our duty to seek them out, and to relieve their necessities.

MONTHLY CONCERT IN BOSTON.

The meeting of this evening, says the Telegraph, was particularly interesting, as being the sixth anniversary of the Monthly Concert in Park-st. Church. During all this period, a high degree of interest in the cause of missions has been evinced, both by prompt attendance and liberal contributions. A particular statement was made this evening of the collection from Nov. 1818, to the present day, by which it appeared, that there has been a somwhat unusual regularity of progress in attention to missionary concerns, and of perseverance in the same method of affording pecuniary aid. The collections of the different years were as follows:—

First year,	$522 39	Monthly average			$44 36
Second	" 756 91	"	"		63 07
Third	" 927 91	"	"		77 41
Fourth	" 840 02	"	"		70 00
Fifth	" 750 69	"	"		62 55
Sixth	" 706 02	"	"		58 83

The united amount of the above is $4-514; the average annual amount, $752 49: the average monthly amount, $62 70. In the course of the second and third years, there were extraordinary occasions, which raised the contributions higher than they otherwise would have been. Making allowances for this fact, the increase was gradual to the fourth year.

The Secretary of the Board mentioned the two following reasons why this meeting has been so long and so well sustained: First. *That a conscientious regard to the subject is cherished in the minds of many individuals;* and secondly, *A uniform system of giving.* Numbers, after duly considering their circumstances and the claims of other benevolent objects, have come to a determination how much it is their duty to give, and give accordingly. In more than one instance, when persons have been prevented from giving, by necessary absence, they have afterwards made up the payment, which they considered as having become due. It can scarcely be doubted, that if a *system of giving* (according to circumstances) were generally adopted, the funds of benevolent societies would be greatly increased, while, at the same time, the donors themselves would feel less inconvenience in parting with their charity.

The Rev. Mr. Wisner, of this city, and the Rev. Mr. Edwards, of Andover, subsequently addressed the meeting in support of these principles, and made a solemn and powerful appeal to Christians in behalf of the missionary cause. The exercises of the evening were calculated, unless we greatly mistake, to produce a permanent effect. The collection was $81.

It is to be understood, that the net amount of these collections is stated, after paying the expenses of lights, fuel and attendance.

THE CHRISTIAN AND INFIDEL.

A Fragment.

A certain King of Hungary, who was a Christian, being one day very sad, his brother a brisk and gallant young man, inquired the cause of his sadness. "O brother," said he, "I have been a great sinner against God, and I know not how I shall appear before him when he comes to judgment." His brother replied, "These are but melancholy thoughts," and so made light of them; and by flattery and humour endeavoured to dispel the seriousness and gloom of his brother's mind. The king made no reply. The custom of the country at that time, was, if the king's executioner sounded a trumpet before any man's door, the person was presently to be led forth to execution. The king sent his executioner, in the dead time of the succeeding night, to sound his trumpet before his brother's door. His brother hearing the dreadful blast, and seeing the messenger of death prepare to execute his work, ran quickly and came in, pale and trembling before his brother, fell on his knees, and in the most earnest and moving manner besought him to let him know wherein he had offended him. "O my brother," said the king, taking him by the hand and raising him up, "you have never offended me, but always loved me, as I also have you; but if the sight of an earthly executioner is so terrible to you, shall not I, who am so great a sinner, fear much more to be brought to the judgment bar of a justly offended God."—*N. H. Repos.*

REVIVALS.

A brief account of the late Revival of Religion in the second precinct in Rochester, Mass. under the care of Rev. LEMUEL LE BARON.

This good work began in the church: a number of its members were, to a greater degree than usual, impressed with deep concern for the salvation of their friends and neighbours, who appeared to live without God and without hope in the world.—This state of things was often the subject of their serious conversation, which increased their anxiety and kindled the holy fire in the breasts of their brethren. They conversed with much interest with their aged pastor; they found he had been long weeping over the melancholy subject; and indeed, his public administrations were an evidence of his painful feelings. Religious meetings became more and more frequent; others were established in addition to those which for many years had been attended on week days; more than common fervour and engagedness were visible in the prayers and exhortations; the spirit pervaded the whole church; the meetings were crowded. So strong and almost universal were the desires of the people for religious meetings that one every evening, scarcely satisfied them. Neighbouring ministers and gifted brethren were often present and did much good. Our beloved pastor was indefatigable; he was present in almost all the meetings; his animation exceeded what could be expected in a man of almost fourscore years. A number were deeply impressed with painful truths: the time in which they were under these convictions was, in some instances, three or four months; in others their tribulation did not exceed an equal number of days: the great God kept the times and seasons in his own hand. When any one had hopefully experienced the special grace of God, at a succeeding meeting, he was requested to give, in a few words, an account of his religious experiences; which proved under God, the means of exciting serious thoughts in others. These simple, artless relations had a singular effect on those who had often attended the "foolishness of preaching" in vain: indeed, in such blessed seasons, it seems that the Most High chooses things that are weak and despised to confound the things which are mighty, that no flesh should glory in his presence.

A number of persons who entertained hope of a saving change wrought in them by the Spirit of God, after consulting the minister and other members of the church, held a meeting by themselves, once a week, at which meetings their time was spent in prayer and religious conversation. This served to unite them to one another in love, to promote the same object, and to make them more useful in other religious meetings. In a number of instances, instead of having a meeting in the morning, which was not unfrequent, the minister and some of the brethren spent the forenoon in visiting the different parts of the precinct, conversing with individuals about their spiritual concerns and praying with them in their families. These things may, to some, appear to be the fruit of intemperate zeal; but this appearance may arise from the distance they are from the scene of action; let them be present where the eternal God, the blessed Saviour, a glorious heaven, a burning hell, the preciousness of immortal souls, are kept in lively view, in conversation, in exhortation, and prayers, and their opinions and feelings would be far different; suffice it to say, that it has pleased the all merciful God, to carry on his work in such a manner that a goodly number are become promising plants in the garden of the Lord; the number of those who are truly born of God, must be left to the decision of the great day. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

A MEMBER OF THE CHURCH.

Rochester, Oct. 1824.

We have received a notice of a revival of religion in Wantage, Sussex County, N. J. It exists principally in the church and congregation under the pastoral care of Rev. Edward Allen, and is extensive and very powerful. Christians are alive and earnestly engaged in the cause of Christ, and God in consequence has poured out his blessing upon them. As the fruits of this revival, *one hundred and twenty-two* have already been added to the Church, and the work is progressing.—*Rel. Chron.*

Zion's Herald gives an account of a revival in Lyndon, Vt. where, it is said, about ninety individuals have been made subjects of Divine grace.—*Bost. Tel.*

The Columbian Star contains a letter from North Carolina, dated the 10th September, by which it appears that a revival in Bertie County, mentioned some time ago, is still progressing; and that nearly 500 persons, within the limits of that county, have united with the church during the present year.

The Star mentions also, on the authority of another letter, that there is a revival in Woodville and its vicinity in this state, the fruits of which, since May, are in one church 106 additional members, and in another 11. The latter is in Richland.

Zion's Herald mentions that an unusual number of revivals are reported at the present time among the Methodists in Canada, Vermont, Massachusetts, &c.

WESTERN RECORDER.

UTICA, TUESDAY, NOV. 23, 1824.

Influence of Tracts.—The religious Newspapers and Magazines, continue to give extracts illustrative of the beneficial influence of Tracts. Though each of these extracts contains in itself but little interest, yet, where they are taken together, they afford the most pleasing testimony to the importance of these "silent messengers;" and assist us in devising the best methods and the fittest occasions for distribution. We have formerly spoken in favour of introducing tracts in schools, forming them into children's libraries, keeping them on board of boats, and on the shelves of inkeepers, &c.—All this involves no feelings of delicacy, and requires no great share of discrimination; and the benefits resulting, must appear obvious to every one: but to carry tracts successfully into the families of the poor, and the hovels of the outcasts of society; to scatter them where they may be picked up and read by the vicious; and when the case demands it, to hand them in person to the individual whom we desire to reclaim, and solicit his perusal or leave him in silence, are operations not less beneficial than those of the former description; which, however, require the exercise of no little judgment, perseverance and self-denial. While efforts in these various ways may serve to rescue many a soul from ruin, who, humanly speaking, had passed beyond the reach of every other means; yet, every act of indiscretion in these efforts, may, for ought the distributer knows, have an opposite tendency, and serve to seal the fate of one whose reformation and salvation he so ardently desires. There is a responsibility attached to the distribution of tracts, which is seldom fully realized; and most of the benefits resulting from well-judged efforts of this nature, are equally remote from our comprehension, and will never be fully manifest till the light of eternity shall reveal them. Yet enough is already known, it should seem, to stimulate us to activity; and among the many methods of distribution, each individual may select a course of usefulness adapted to his own state of experience, or knowledge of human nature. Those who are desirous of doing good, should always keep a supply of tracts; for opportunities will be frequently occurring where they may be found useful.

Sunday School Monthly Concert.—We formerly noticed this Concert, and have since been pleased to see that the Teachers and Superintendents in various parts of the country, are uniting in its observance.

The Ch. Spectator for Nov. however, contains a communication, the purport of which, is to prove that this Concert cannot be adopted without diverting the public attention from the more important one which has been long established throughout the christian world. But without asking whether this is really so; or whether many other specific objects may not be equally as worthy as Sunday Schools are, of our united prayers; we may venture to say that a union of effort in these schools ought to be attended with united and fervent supplications: Nor can there be the least apprehension that the cultivation of a *spirit of prayer on any given subject*, will have a tendency to *destroy or reduce it in relation to any other.* It is not true, that the christian community have only an hour and a half to spare once a month in social prayer.—Did they fully realize the importance of the subject of evangelizing the world, they might devote that length of time to more than one or two or half a dozen objects. The thing required, it should be recollected, is the *spirit* of prayer: where this prevails, it is not likely to be lessened by frequent exercise.

The Oneida Sabbath School Union.—A Circular has recently been issued by the members of this flourishing institution, setting forth in an animated manner, to the Teachers and Patrons of Sabbath Schools in this county and its vicinity, the advantages that would necessarily arise from a more extensive co-operation in their exertions. The advantages which result from union in every thing that relates to Sabbath Schools, are now too well understood to require farther illustration; and we shall present our readers only with the following form of a Constitution which is appended to the Circular.

CONSTITUTION

Of the Oneida Sabbath School Union.

Whereas, the institution of the Sabbath School is fast growing in importance, and commanding the attention of the wise, the great, and the good; and whereas it is manifest that it is an institution planted by the Lord, and one which he is pleased abundantly to bless, and that its great and progressive increase in members, calls loudly for union and organized action;—

Therefore, we, the Utica Union Sabbath School, and such other societies as may unite with us, do, for the purpose of combining the efforts of active labourers, encouraging and assisting infant societies, planting Sabbath Schools where it is thought expedient, and giving greater weight and influence to the institution where it is little known,—hereby associate ourselves under the title of the ONEIDA SABBATH SCHOOL UNION, and for our government adopt the following Constitution:

ART. 1. Sunday School Societies, or Unions, by paying one dollar or more annually to the funds of this institution, sending a copy of their constitution, a list of their officers, and an annual report of their schools, shall be considered auxiliary; be privileged to purchase books at reduced prices; and the members entitled to vote at all meetings of this Society.

ART. 2. Any person, by paying fifty cents per annum to this Society, shall be entitled to membership.

ART. 3. The affairs and funds of this Society shall be under the direction of a President, two Vice-Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, Agent for supplying auxiliaries with books, and a Visiting Committee, consisting of two persons.

ART. 4. The officers of this Society shall

constitute a board to manage its concerns; any three of whom may form a quorum to transact business.

Art. 5. The annual meeting of this Society shall be holden at Utica, on the first Wednesday in September, when the proceedings of the past year shall be reported, the accounts presented, and the officers chosen. Special meetings may be called by the President, or in his absence by either of the Vice Presidents, at the request of any two officers of the society.

The present officers of the Society are

WILLIAM WILLIAMS, *President.*
JACOB SNYDER, *1st Vice President.*
THOMAS F. FIELD, *2nd do.*
REV. SAMUEL W. BRACE, *Cor. Sec.*
WILLIAM WALKER, *Rec. Sec.*
CHARLES MORRIS, *Treasurer.*
CHARLES HASTINGS, *Agent for supplying Auxiliaries with books.*
G. S. WILSON, *Agent for visiting the Schools embraced in the Union.*

The preceding Constitution may, in general, be adopted with little difficulty, and we hope that as the winter is fast advancing, no time will be lost in swelling the number of Auxiliaries attached to the institution.

Historical Fact.—One of the Eastern papers asserts, that the first blood of our revolutionary war was not drawn at Lexington or Concord, as is generally supposed: but in the year '72 at Patucket, 7 miles below Providence, R. I. "where two armed boats from that town, attacked and destroyed his Britannic Majesty's armed vessel, the *Caspee*, whose commander, *Duddington*, was shot down, and who remained a cripple all his life from the wound. This vessel, says the Editor, wore the colours of the King, and her commander held his commission. The tack was in the night, the action short but severe; and those wounded on our side were concealed. Thus was blood *first drawn* between the colonists and the mother country in the State of Rhode-Island, *three years* before the affray at Lexington. (*See Gordon's history, and all the newspapers of that day.*)

New Cathedral.—The New Cathedral in Montreal, the corner-stone of which has been laid, under the discharge of artillery, "will be the most splendid edifice for public worship in the new world. The style is Gothic. The length of the church is 255 feet—breadth 134. It is to have 6 towers 200 feet in height—12 entrances—7 altars—a chime of bells—a grand terrace and promenade. The eastern window is to be 32 feet by 68—the side windows 10 by 36. The church will contain 10,000 persons, who, it is said, can disperse in five minutes."

The Boston Recorder and Boston Telegraph are to be united in one paper, the ensuing year, under the title of the "BOSTON RECORDER AND TELEGRAPH." This is probably a wise arrangement.

Discontinuance.—The American (N. Y.) Sunday School Teacher's Magazine, as appears from an address of the Editor, is to be discontinued with the present number, which completes the first volume. The reason assigned is, want of patronage. The work has been well conducted, and it has doubtless done much good. But the formation of an American Sunday School Union located at Philadelphia, soon after this work commenced, and the subsequent establishment of a Magazine under the patronage of the Union, has probably been the chief cause of the decline of the Teacher's Magazine. The Editor and the publishers, with a becoming spirit, desire their patronage to be transferred to the other Magazine, which will necessarily possess some advantages over every other work of the kind. The N. Y. Religious Chronicle is hereafter to contain the proceedings and local affairs of the N. Y. S. S. Union.

Thanksgivings.—In New-Hampshire, the Thanksgiving is appointed on the 11th of November. In Massachusetts and Maine, it is to take place on the 2d December; and in Connecticut, the 9th. In Savannah, Georgia, the 11th inst., was to be set apart for Thanksgiving and prayer, in particular reference to the health of the city, the season past.

Governor Yates has recommended Tuesday the 21st of December next, to be observed as a day of Thanksgiving and prayer throughout the state, as appears by the following Proclamation.

PROCLAMATION

By Joseph C. Yates, Governor of the State of New-York.

Whereas the blessings of Almighty God have been specially bestowed upon the people of this state during the past year—in the abundance of the harvest—in the unexampled prosperity prevailing throughout our happy land—in the protection afforded to our lives, liberty and property, and in all our temporal and religious concerns; benefits demanding the most sincere and fervent gratitude and thanks, to the Creator and Preserver of the Universe—I have therefore designated *Tuesday the* 21st *of December* next, as a day of public Prayer and Thanksgiving;—the observance of which, is hereby recommended to the good people of this State.

(L. S.) IN TESTIMONY WHEREOF, I have hereunto subscribed my name and affixed the seal of the State, at the city of Albany, the 18th day of November, in the year of our Lord one thousand eight hundred and twenty-four.

JOSEPH C. YATES.

A communication from the Agent of the Auburn Theological Seminary, containing a list of donations, was accidentally mis-laid, till our present columns were otherwise occupied. It shall appear in our next.

A respectable correspondent proposes for discussion, the question, "*What degree of sacredness ought to be attached, to houses of Public Worship?*"—Answer in our next.

☞ Those of our patrons who continue to tax us with postage, are *once more* reminded that the *net-proceeds* of this paper are to be *devoted to religious and charitable purposes.*

☞ NOTICE. ☜

Subscribers to the present volume of the Recorder who do not wish to recieve the paper another year, are requested to give notice to the publishers before the first of December next; otherwise they will be considered as subscribers to the second volume, agreeable to the prospectus, which will be found in the succeeding columns. Utica, Nov. 8th 1824.

Religious Intelligence.

MORAVIAN MISSIONS.

A concise view of the stations at Labrador, Greenland, South Africa, Antigua, St. Kitts, St. Croix and Jamaica, is contained in a late number of the Boston Recorder, from which it appears that the good work continues to prosper. Increases of scholars and additions to the church, are mentioned at most of the stations. The pious walk of the converted Esquimaux at Labrador, is spoken of in terms of thankfulness. Out of a population of 658 souls at Lichtenaux, in Greenland, 571 are baptized:—thirty-eight were admitted to the Lord's Supper, the last year. The brethren have been at St. James', Antigua, for 50 years past, during which time 16,099 negroes, and 35 brethren and 35 sisters, have been employed in the mission; and there is at present, an increasing anxiety for instruction. Also at Cedar Hill, a station lately established, there were 92 adults, and 70 children baptized within a year after its commencement. At one of the stations at Jamaica, more than 90 adults were baptized or received into the congregation, and 52 became communicants: but there is some persecution in that vicinity. At South Africa, it appears that the late afflictions have produced a favourable religious effect; and at the same time convinced the natives more thoroughly, of the real disinterestedness of the Missionaries. Serious inquiries are more prevalent than usual among the Hottentots.

WAR IN BURMAH.

Intelligence from Burmah, via. Calcutta, has been received at Philadelphia, from which we learn that war continues to rage. The British army had been drawn from Chittagong for the purpose of concentrating their forces at Rangoon, which they succeeded in capturing. The Burmese had made prisoners of all the English residents, put them in chains, and placed over each an executioner: but on the first return of their fire from the British fleet, they were panic-stricken—the prisoners were afterwards released without injury; and the missionaries had returned to the Mission House. The Burmese approached Chittagong, in the absence of the British, with an army of 50,000: but on hearing of the capture of Rangoon, they retired.

Intelligence of a still later date, up to the 30th of June, has been communicated in a letter from Mrs. Hough, wife of one of the American missionaries; from which we learn that Messrs. Hough and Wade, (Missionaries,) were among those appointed to be cut down by executioners at the moment of the first fire of the British; that on the retreat of the panick-stricken Burmese they were still farther in jeopardy; they were tied together; the Burmese officers fled with them, still holding on at the rope, in which situation their wives saw them from the place of their retreat, with the expectation of sharing a similar fate. Mr. H. was afterwards released for the purpose of procuring terms of peace, and eventually no personal injury was sustained.

BAPTIST FOREIGN MISSION.

The Baptist Foreign Missionary Board at Washington, in consequence of the claims of the Columbian College upon their time and attention, have requested the Committee of Outfit in and about Boston, to exercise under them, a general direction and superintendence of the Burman Mission; take all necessary measures for supplying that region with Missionaries, &c. &c. This request has been complied with by the abovenamed Committee, who are about to make particular efforts for the increase of the Foreign Mission funds. There are now in Burmah, dependent on such support, four Baptist missionaries with their wives: and the Committee are desirous of sending out another family early the next spring.

BAPTIST MISSION AMONG THE ONEIDAS.

The Hamilton Baptist Missionary Society, in New-York, have established a mission among the Oneida Indians.

"The establishment now consists of a Clergyman, who superintends the station, and acts as a Missionary and Agent for the Society—a carpenter—a blacksmith, with their families—and a school teacher. The Society have thirty Indian children under their exclusive patronage, who are clothed, fed and taught at their expense.

"The Superintendent has hired land to farm the ensuing season, upon which the boys are taught in, and inured to, the labours of agriculture. The females are taught sewing, knitting and spinning. In order to effect this, the wife of the Superintendent has established a school, in which, at certain hours, she gives the necessary instruction. A sewing society has also been formed at the station, which does the members much honour, and may serve as an encouragement to others. A Missionary Baptist Church was formed in March, consisting of twenty members at the station."—*Ch. Sec.*

OSAGE MISSION.

The Missionary Register for November, contains the Journal of this station for July, from which it appears, that preparations were making for new agricultural settlements; that Samuel Bright was to be the farmer associated with the brethren; and that no cash was to be expended, either in building, clearing land, fencing or cultivating the fields. The project was to be submitted to the Indians, and to the board of Missions for approbation. Marriage was celebrated, July 6th, between "Brother Montgomery and Sister Weller." On the 9th inst. the wheat harvest was finished in the finest order, and the crop estimated at between 4 and 500 bushels.

MACKINAW MISSION.

A letter from one of the female assistants contained in the Register, furnishes the latest news from this station. The letter represents that much is to be done towards making up clothing, &c. A Sabbath school has been formed, and the number of pupils is from 75 to 80. There is a scarcity of teachers. A very interesting and pious Indian woman, is among those who are learning to read. A soldier from the Fort is mentioned as a hopeful convert. After alluding to the recent separation of the writer from her family and friends, she adds: "But my dear Father, were you here, you would weep from a different cause:—Methinks it would cause your heart to bleed, to hear in the morning, at midnight and evening, the oaths of the drunkard of our own colour, and the more hidious yells of the intoxicated savage. Ah, who but the Lord is able to turn them from their wickedness!"

A letter from Rev. Mr. Goodell, received by a Christian friend in this vicinity, and dated at Beyrout, April 28th, contains the following hints on the importance of writing to Missionaries.

"Did you suspect that you were under the direction of God's good spirit, when, in the name of that dear family to which it is your happiness to belong, and which I shall ever remember with the feelings of a son and brother, you took your pen amidst the embarrassments you speak of to cheer our hearts? You hesitated, and almost concluded to be silent, but an influence from above urged you on, and probably without your being conscious of any such influence at the time. Our dear friends at home will not know in this world, all the good which may result from their letters. The drooping spirit of the Missionary is revived: He begins to feel that there are some Christians in the world, though he has been searching in vain for them amidst the rubbish of the dark ages; and that there will be a millenium, though the dawn glimmers but faintly amidst the thick darkness around him. And not in his soul only is the influence felt, but it is communicated to others, and perhaps others of different "nations, kindreds, and tongues." In this country, where religious intelligence is so scarce, we endeavour to turn to the best account, the little we get from abroad. Your letter, and the manuscript that accompanied it, were read again and again, and extracts from them as well as from Mr. K.'s letter, were translated into French, by a brother missionary, and sent to the south of France, to encourage the poor protestants there, to pray more fervently for "times of refreshing from the presence of the Lord." Who can tell how many of God's suffering afflicted people, will be comforted and quickened, and how many sinners will be converted, by means of that extract! Who can tell how many souls you may meet in heaven, in consequence of them!

"We love to have our friends send us religious intelligence, rather than theological discussions. Do not fail to send us, at least, once a year, all the news for many miles round. Would that in return I could send you "good news from a far country!" But from this land, which has been long darkened by reason of the smoke that ascended from the bottomless pit; where the beast and the false prophet have conspired to deceive the nations; and where the curse of heaven appears to have signally rested, for nearly 1800 years:—not much must be expected, that will have a tendency to gladden your hearts. Had I visited the "holy places," which are held in such veneration by the superstitions, I might have sent you a pebble from the brook Cedron, or a flower from the garden of Gethsemane, or an Olive leaf from the Mount of Ascension; or, perhaps, a cluster from the grapes of Eshcol. But my own eyes have not yet been feasted by a sight of these interesting objects.

"Mrs. Goodell and myself, together with Mrs. Bird and her sweet babe, have spent the winter at the foot of Mount Lebanon, in a little house which belongs to a Turk. Could you step in and pass a day with us, you would see us now engaged in the study of the Arabic;—now visited by some Arab men or women, to whom we read the good word of God—now interrupted by the entrance of four or five children, who come daily to be instructed in the Arabic by Mrs. Goodell—now going out to visit the Arabs, in order to read the scriptures to them, and converse with them as well as we are able, in their own houses;—and now bowing the knee together around the mercy seat, to implore the benediction of heaven, upon our feeble attempts to advance the kingdom of the Saviour." W. GOODELL.

Russia.—The following intelligence from Warsaw, is of a late date—"By an Imperial Ukase, all the Jews, unless they be physicians or large merchants, are required to renounce, between the present time and 1825, the petty traffic of hawkers, etc. as well as the trades which in a manner, they have formed, and become again what their fathers were, namely husbandmen or shepherds. To this end the government has assigned them, in the temperate parts of European Russia, lands and every thing necessary for their cultivation, and has granted them years of exemption, if they conform in that respect to the Emperor's will. In the contrary case, they will be required to quit Russia altogether. The publication of this Ukase has spread terror among the numerous Israelites of this country."

MR. GURLEY,

Agent of the American Colonization Society, has just returned from a visit to the American Colony in Africa. It appears from a statement published in the Philadelphia Recorder, that the colony are situate too far off from the Ashantees, to be in any danger of an attack from that formidable tribe—that the colony are in good health: and that they have suffered to some extent, from the want of a regular physician: but, that the deaths have been few, and these of ordinary diseases. Considerable land has been cleared, and the colonists have manifested much perseverance and industry. A satisfactory plan of government has been adopted, and every thing is going on harmoniously. Mr. G. confirms the statements made by Doct. Ayres, respecting the health, fertility, and other advantages of the country. He visited Sierra Leone, which was also in prosperity.

SUMMARY.

Massachusetts Domestic Missionary Society.—The Treasurer of the Eastern District of the Society acknowledges the receipt of $400 60 during the months of August and September:—nearly one fourth of the whole amount received in both Districts [$1691 56] during the last year. This increase of donations may be considered as a test of the increasing interest which is felt in the objects of the Society, and a pledge of its still greater prosperity in future.

Bethany Institution.—A seminary by this name, is proposed to be established at Bethany, Jefferson Co., Va. on the Shenandoah river, to prepare young men for the gospel ministry. It is intended for the indigent, and will connect labour for their support, with study. It is to have one Instructer and a board of directors.

[*Ch. Mirror.*

New Religious Sect.—Mention has lately been made in the papers, of a body of people in Manchester, [Eng.] who profess, as one of their leading tenets, to abstain wholly from animal food, and to live entirely on vegetable and farinaceous diet. A writer in the Philadelphia Gazette states, as a fact not generally known, that a society entertaing similar opinions, and living in the same manner, exists in that city.—They have a small meeting-house, and attend worship regularly on the Sabbath.

Doctor M'Dowell of Elizabethtown, N. J. has received a call to New-York, as the successor of the late Mr. Whelpley.

Rev. Mr. Hurlbert has resigned the charge of the 3d Presbyterian Church in Albany, on account of ill health.

Emigration to Hayti.—The Brig Robert Reade, Capt. Haskell, sailed from New-York few days since, for Aux Cayes, with a full complement of emigrants.

The first standing quarto Bible in the English language, and perhaps in any language, was set up by Matthew Carey, in Philadelphia, in 1804; and it is still the only standing Bible of separate types. Above 200,000 impressions of this Bible have been published.

The official "abstract statement of the number of Hindoo widows who were *burnt* or *buried alive* in Zellah and Cities," between the years 1817 and 1822, is as follows:—

Grand total for 1817—707 widows; for 1818, 839; for 1819, 605; for 1820, 597; for 1821, 654.

Three thousand four hundred and two widows, thus sacrificed in those five consecutive years, within the British dominions!

The Cincinnati [Ohio] Emporium, mentions a marriage, according to the Jewish ceremonies, which took place on the 15th ult. as being the first of that persuasion, which has taken place in the Western Country.—*So. Intelligencer.*

The late Benjamin Smith, Esq. of Elizabethtown, has left in his will $2,500, to endow a Scholarship in the Theological Seminary at Princeton.—*N. J. Journal.*

Education Society.—The receipts into the Treasury of the Education Society for October, amounted to $663, 57.

DONATIONS

TO THE W. EDUCATION SOCIETY,
In the months of Sept. and Oct. 1824.

ONEIDA COUNTY.

Clinton,	From the Congregational Church collected at Monthly Concert of Prayer, per Dea. S. Butler, cash,	$16	00
	Capt. Oren Gridley mdz.	7	11
Rome,	From Domestic Education Society of Young Ladies, cash,	30	00
Trenton,	Dea. Calvin Preston, mdz.	1	00
Verona,	Calvin Hemsted, services,	2	00
	Elijah Sedgwick, "	2	00
	Rev. Israel Brainerd, mdz.	4	42
	Solomon Bishop, services,	2	00
	Artemas Brewer, mdz.	3	60
	Obed Williams, services,	2	00
Hanover Society,	Miles Johnson, cash,	1	25
	Rev. Ralph Robinson, "		80
	Nabby Johnson, mdz.	1	31
Paris Hill,	Jonathan Head, "	9	00
	Female Soc. "	18	50
	Rev. W. R. Weeks, prov.		75
New-Hartford,	Oliver Sanford, Esq. "	11	00
Augusta,	David Ambler, Esq. mdz.		75
Utica,	Miss Ann Amelia Flint, "	5	00
	Mr. E. Barnard cash,	1	00
	Thomas Hastings, "	20	00

CHENANGO CO.

Guilford,	Dea. Samuel Mills, cash,	5	00
	Several Females towards constituting their pastor, Rev. Asa Donaldson a Director for life of this Soc. mdz.	8	75
Sherburne West Society,	Newcomb Raymond, cash,	1	00
	Female benevolent society, to constitute their pastor, Rev. Samuel Manning, a Director for life of this Soc.	52	52
Norwich,	Truman Enos, mdz.	5	00
	Female Auxiliary Soc. cash,	1	75
New-York,	Josiah Noyes, Proffessor of Chemistry and Mineralogy in Hamilton College, materials for painting the Boarding House of this Society,	40	00
		$253	51

JOHN BRADISH, *Treas.*

POLITICAL.

FOREIGN.

We know not that there has been such a dearth of foreign intelligence, since the commencement of our editorial labours, as at the present moment. The papers continue to reiterate former articles of intelligence with the addition of a few unimportant particulars, such as the gold and silver expended on the coffin of the deceased king, the circumstantial details of ship-wrecks, storms, piracies, murders, robberies, prodigies, &c. &c. But, as there are detailed altogether more occurrences of the latter character, in this country, than to satisfy the demand of even the greatest admirers of the marvellous, we shall venture to confine ourselves to *domestic manufactures and productions*, without offering any encouragement to importation.

Some few items however have been collected since our last paper was issued. The Emperor of Russia had started for St. Petersburgh. The Greeks had gained another victory; and the last accounts continued to give a favouable impression respecting the probable issue of their struggle. A rupture was breaking out between Persia and the Pacha of Bagdad.

Bolivar has gained a second victory in Peru.

Civil War.—Accounts from Mexico mention that a dreadful civil war was raging in the interior of Guatamala, &c. and that the city of Grenada, in Nicaragua, was invested by 3500 troops.

Madam Iturbide.—The widow of the late Emperor Iturbide has arrived at Barataria, in Louisiana, where she expects to remain but a short time. She purposes in two or the weeks, to pass up the western waters on her way to some northern port, and thence embark for Europe.

The Dey of Algiers, stated to Captain Spencer, in the early part of the differences, that it was of no consequence if the British squadron did bombard down the town, as the inhabitants had gone into camps, and the Jews were under tribute to repair all damages that might be done, being permitted to trade there upon these terms alone.—*N. Y. Adv.*

The Blond frigate, Capt. Lord Byron, had sailed from England, for the Sandwich Islands, with the remains of the late King and Queen of that nation, who had died in London.

DOMESTIC.

The Legislature of this State still continue in Session. Besides considerable business of a local nature that has come before them, they have examined Mr. Holly's accounts, and found them to correspond with his own statement. Mr. H's property, estimated from 17 to $18,000 has been tendered to the state; and the Committee recommend that a law be passed, authorising the payment of the balance, for the relief of contractors. The Committee in their report, speak in severe terms of his defalcation: but would still remember the great services he has rendered the state. The long deferred electoral law, it seems, is likely to pass. Mr. Clinton's majority in the late election, has surpassed the anticipation of his warmest friends. It is not far from 20,000.

The choice of electors in this state, after much agitation, has been finally settled in favour of Mr. Adams. A resolution passed on Tuesday 16th, declaring "the following persons chosen Electors of President and Vice President on the part of this state:"

Marinus Willet, New-York; Abraham Stagg, do.; Ebenezer Sage, Suffolk; Richard Blauvelt, Rockland; John Drake, New-York; James Drake, Westchester; Isaac Sutherland, Dutchess; Wm. Walsh, Orange; Alexander J. Coffin, Columbia: Benjamin Smith, Renssalaer; Elisha Dorr, Albany; William Townsend, Delaware; Edward B. Crandall, Otsego; Thomas Lawyer, Schoharie; Samuel Hicks, Oneida;—Edward Savage, Washington; Benj'n Moores, Clinton; Chester Patterson, Broome; Phineas Coon, Madison; Azariah Smith, Onondaga; Eleazer Burnham, Cayuga; Solomon St. John, Wayne; Elisha B. Strong, Monroe; Clark Crandall, Allegany; Isaac Sutherland, Genesee; Nathan Thompson, Saratoga; Darius Bentley, Tioga; Micah Brooks, Ontario; Pierre A. Barker, Seneca; Joseph Sibley, Monroe; Timothy H. Porter, Cataraugus; Samuel Russell, Erie; John Lansing, jr. Albany; Benjamin Bailey, New-York; Samuel Smith, Sullivan; Heman Cady, Clinton.

[The 25 first named, are Adams men; the 7 succeeding, Clay men; and the 4 last, Crawford men.]

Hon. Mr. Webster, and Professor Everett, are elected to Congress from Massachusetts.

The Boston Patriot says, that Ex President Adams has reached his eighty-ninth year, with his mental faculties unimpaired.

OBITUARY.

The death of the Hon. Morris S. Miller, first Judge of Oneida Co. and one of the most distinguished citizens of this village, has excited very general and sincere regret. His loss will be felt not only on the Judicial bench, but in the Church, of which he was an important member, as well as in his family and in society at large. He died after a long protracted illness, on the 16th instant, professing his trust in the merits of the Saviour of sinners, as the only basis of hope. His remains have been conveyed to Albany to be deposited in the family vault.

Female Boarding School.

MISS N. ROYCE,

RESPECTFULLY informs the public generally, that she continues to teach in the village of Clinton. The following are the principal branches, with the terms.

For English Grammar, Arithmetic, Geography, with the use of the Globes, Astronomy, History, Blair's Lectures, Penmanship, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 00 per quarter.

Chemistry, the Rudiments of Natural Philosophy, Landscape and Flower Painting, in water colours, and Velvet Painting, 6 00 do.

French Language, 8 00 do.

Board and Lodging, 12 shillings per week;—Washing 2 shillings per dozen.

N. B. The WINTER TERM will commence on *Thursday, the 25th of November;* to consist of twenty-two weeks. It will contribute much to the benefit of the scholar, to be present at the commencement of the term.

Books and Stationary furnished, if wished, at the usual prices.

Clinton, Oneida Co. Nov. 5, 1824. 24—3w.

NEW-YORK TRACT MAGAZINE.

THE *First No.* of this publication having run out, those persons who may have received it and do not design to become subscribers for the work, are respectfully solicited to return that No. *by mail*, to the Corresponding Secretary; and those who are disposed to patronize it, are requested to send their names to him as early as their convenience will admit.

EBN'R. WATSON, *Cor. Sec.*
N. Y. State Tract Society.
Albany, Nov. 16, 1824. 24—3w.

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Acadmey, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*
Mexico, Nov. 4th, 1824. 23—tf.

NOTICE.

SUBSCRIBERS to the BOSTON RECORDER, who live in the vicinity of Utica, and have not paid their subscriptions for the past year, are requested to make remittance to A. Merrell, No. 40, Genesee-street, Utica, before the first of January next.

Utica, Nov. 9th, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

From the Boston Telegraph.

The following beautiful Translation of David's touching Lament over Saul and Jonathan, is from the pen of Dr. GEDDES, a profound scholar of the last century. Dr. Geddes was a Roman Catholic; but so bold and unfettered were his writings, that his church proscribed both him and his works. He was undoubtedly daring in his interpretations; but at the same time he was a man of learning, of taste, and of genius.

"O, Antelope of Israel!
Pierced on thine own mountains!
Ah! how have fallen the brave!
Tell it not in Gath:
Publish it not in the streets of Ashkelon:
Lest the daughters of the Philistines rejoice!
Lest the daughters of the uncircumcised exult!
Ye mountains of Gilboa!
On ye be neither dew nor rain;
Nor fields affording oblations:
Since, there, hath been vilely cast away
The shield of the brave! the shield of Saul!
The armour of the anointed with oil!
From the blood of the bold,
From the havoc of the brave;
The bow of Jonathan was never held back,
The sword of Saul never returned in vain.
Saul, and Jonathan!
Linked in their life time by mutual love,
At their death they were not disunited;
They were swifter than eagles:
They were stronger than lions.
Ye daughters of Israel, weep over Saul;
Who clothed you in delightful scarlet;
Who put ornaments of gold on your apparel—
Ah! how fallen the brave,
In the midst of the battle!
O, Jonathan! pierced on thine own mountains!
I am in distresss for thee, my brother Jonathan!
Very dear to me wast thou,
To me thy love was wonderful;
Surpassing the love of women!
Ah! how have fallen the brave!
How perished the weapons of war!"

Carr gives in his "Northern Summer," the following translation of a Russian hymn that is generally sung at funerals.

O! what is life! a vapour or dew of the morning! Approach and contemplate the grave.—Where is now the graceful form; where the organs of sight, and where the beauty of complexion?

What lamentation and wailing and mourning and struggling, when the soul is separated from the body! Human life seems altogether vanity; a transient shadow; the sleep of error; the labour of imagined existence:—let us therefore fly from every corruption of the world, that we may inherit the kingdom of Heaven.

EXPRESSION. NO. IV.

"*In each*
"*Are nameless graces which no methods teach.*"

Throughout the whole circle of literature and the arts, rules are indispensably necessary, and at the same time insufficient to supply the want of either genius, taste, or invention. The philosophy of rules, is strictly experimental;—and they are to be considered as in some sense, the results of an infinite number of experiments, most of which have proved unsuccessful. In music, as in every thing else that concerns taste and feeling, there are certain fundamental principles that no man may violate with impunity—and certain rules against which no one can transgress, without failing in the chief object of his undertaking. And the reason is, that these principles and rules are founded on "common sense, and universal experience."—He, therefore, who should think to set them aside and establish others by means of his own discoveries, or that should endeavour to succeed as an artist while continuing in ignorance of their existence, must virtually undertake, in his own person to renew the experiments of the celebrated artists of every age and nation, or else succeed in pleasing his patrons with that, which hitherto, for the most part, has uniformly offended them.

The public speaker, for instance, who should labour to be pathetic with the tones of affectation, the poet who should use images intelligible only to himself, or the painter who should confound caricature with the exhibition of real life—whether ignorance, or vanity, or affectation of originality were his motive, the same thing would happen to him;—he would inevitably fail in his undertaking. The affectation, it is true, might, in some cases, pass for burlesque, the images might dazzle the illiterate, or the caricature might prove sufficiently amusing: but what would become of the principal design?—To please on such terms, would be utterly to fail.

So in music, the composer who should disregard the established laws of harmony, or melody, or the performer who should substitute mere precision for pathos, or execution for ease and gracefulness, might still, for a while, amuse his uninformed auditors: but he could do so, only at the expense of appropriate sentiment. And how often have we seen this exact state of things, in some of our most respectable performances!

But, again: to avoid these grosser mistakes, by adhering to the fundamental rules of the art, is by no means sufficient to insure success.—There is such a thing as negative merit, which is next to absolute failure. There is many a production that contains nothing against the more obvious rules of criticism, which nevertheless falls far short of real excellence. The public speaker may avoid affectation, without possessing the smallest degree of pathos; the poet may use chaste images, which will neither glow nor burn; the painter may surpass his caricature, without approaching any nearer to real life; and the musician, more than either of these, may avoid gross errors, and even attain to the merit of correctness, without rendering himself particularly interesting to any one class of auditors. It is very possible, that, by what he has avoided, he may prevent giving *offence;* but if he would *please on just principles*, there is something still father for him to do.

This point, again, has a direct bearing on many of our most creditable performances. We often accuse the public with being destitute of feeling, and conception, and taste, when the fault is our own: we do so, perhaps, when our energies have been exclusively employed in maintaining the article of correctness, without the least reference to pathos or just expression.

Hitherto, we have spoken only of fundamental rules: the same remarks, with little variation, might be applied to all the received rules of the art. But besides these, there are others scarcely less important, that are variable in their nature, being founded on the style and manner of some distinguished author. Who that cultivates poetry, would fail of imitating the peculiarities of Moore, or Scott, or Byron?—Without these, an author would be called dull: or, choosing a more ancient favourite, he would hazard the imputation of vulgarity. The same remark applies to eloquence and to painting, and to the whole circle of the arts: And it has its full application in music. Every musician must catch something of the spirit of the *great Master* who has *most recently* come into favour: or, by every professor and amateur, he will be denounced as wanting in taste. To avoid this, he must analyze the objects of his imitation, and deduce rules and observances for himself, to which he must add the offspring of his own invention, or relinquish all pretensions to originality. To imitate with success, generally constitutes the height of ambition: but the beauties of an author are seldom realized in imitation, while his defects are readily acquired. Still it often happens, that so many resemblances are retained, as to secure, for a time, the good will of the whole class of professors and amateurs, while yet the style of this imitator is so deficient in other respects, as to make no favourable impression on the rest of community.

Here is a third point that applies to a large class of our performances. We *labour sufficiently hard* to catch the manner of the great musicians: but what we are aiming at with so much zeal, originally appeared easy, natural and unaffected. Our imitation has more in it of defects, than excellences: the excellences of those we imitated, formed their chief dependence; and they were of so striking a character, as to counterbalance the defects. Our labour, with the more difficult specimens, seldom amounts to any thing beyond correct execution. Originally, if these pieces required *any* apparent labour in execution, it was only in reference to sentiment.

On the whole then, though rules and particular observances are indispensably necessary to the musician, yet something far beyond them and totally different in character, is requisite to constitute expression.

Zion's Harp.—A new Collection of Hymn tunes under this title, adapted to Mr. Nettleton's hymns, &c. is announced in the papers, as having been recently issued at New Haven.—We learn that it is not intended as a substitute for any other collection.

At a grand musical festival which lately took place at Norwich, (England,) the sum of £7000 was received, and £4000 disbursed. Miss Stephens, Miss Carew, Mr. Belamy, Mr Vaughan, Mrs. Salmon, &c. &c. were the vocal performers. The festival lasted several days and was very splendid. Miss Stephens, if we mistake not, is a young lady lately come into favour, and who, like Vaughan, is distinguished for the union of pathos and chaste simplicity.

COMMUNICATIONS.

For the Western Recorder.

THE ESSAYIST. NO. V.

In comparing the most enlightened nations of antiquity with those of modern times, the view is forcibly arrested by the want of wisdom, exhibited by the former in blending occupations, totally distinct. The same hand that wielded the sword of battle, also held the scales of justice; and he who sat in the Senate, ministered at the altar of the Gods. For the evil arising from such discordant offices, the wisdom of ages might have provided a remedy. New nations, that sprung from the ashes of the old, might have drawn a lesson from their overthrow, and balanced the powers of their public officers, so as to avoid an excessive concentration, and at the same time, have placed more checks on the dangerous use of authority. But there was an evil in public ministrations, which the wisdom of ages could not remedy. The want of a class of men to teach with *authority*, to show the connexion between virtue and its rewards—to proclaim repentance and the remission of sins—and in fine, to bring life and immortality to light, must have ever been felt, without a commission from on high. The wound that had been inflicted on the moral system, was too deep to be probed by mortal hands, or cured by mortal means.—Priests performed, indeed, certain rites to their pretended Deities, to amuse the populace, and through superstitious reverence, to keep them in more complete subjection. Philosophers might attempt to give them some vague notions of morality, with their crude speculations on essential forms and the nature of the chief good. But their theories were the productions of a wild, ungoverned fancy, and their moral speculations grave, trifling, unintelligible, if examined, or useless, if understood. It was left for revelation to set apart a class of men, whose only care is to make mankind better, to dispose them to discharge well their relative duties as subjects of God's government, as members of the great family of man, and thus prepare them for the rewards of another state. This object, Revelation has nobly accomplished. In the Christian ministry, we behold the visible means which God has chosen for the continuance of his church on earth; through their instumentality, we see the only rational hope of a world's renovation.

In the Pastoral Office, God has, indeed, made a present to mankind, worthy of himself. By keeping aloof from the common occupations of life, the minister of religion preserves his feelings pure from the contamination of worldly interest, and is enabled to devote himself more exclusively to the welfare of his fellow-beings. By this means too, he avoids mingling in petty strifes, and becoming embroiled in those contentions, which, if they do not proceed to open quarrel, leave a rankling behind, that unfits for intercourse and beneficial influence.

As an object of mere worldly policy, it would be worth considering, whether the advantage would not warrant the consecration in every community, of an individual, to the business of preserving amity, and being a bond of union to its members: Interfering not with men's worldly policy, they would more readily receive his advice in matters which pertain to their conduct, and intercourse with their fellow-men.

By this means, the harmony of society would be promoted, and there would be fewer occurrences, calculated to interrupt the good understanding of individuals, or disturb the tranquillity of the community at large. A person so situated, would form the rallying point to the members of a community distracted by discordant interests, and do much to prevent that disorganization, which almost necessarily follows a state where opposing principles exist, without a common centre of attraction.

But not alone does the harmony of society require that there should be one individual to serve as a bond of union, by being interested in the welfare of the whole, and exciting the competition and opposing the interest of no one.—His influence in preserving or raising the standard of morals, is most benign and salutary. The slightest observation must convince all, that societies and individuals are prone to degeneracy and corruption. The elements of evil exists every where, and without some counteracting force, work with tremendous efficacy. The man of business constantly sees some imagined advantage, which a deviation from the strict line of rectitude would produce, while the man of pleasure is continually met by the blandishments of sense, or allured by the song of the siren, warbling her notes of invitation from the bowers of luxury and vice. The one needs a monitor to whisper that the path of duty is the only path of safety; and the other, that he is listening to a voice, which lures but to destroy. The monition, reported to have been daily given to Philip, *remember thou art mortal*, cannot but be highly useful to be suggested from time to time, to the aspirant after wealth or honour, to check the excess of avarice or ambition, and the risings of pride, or envy, or revenge. If this, however, were all, if the minister of the gospel were only to warn against aberrations from the path of virtue, or to recal those who had gone astray, a reasonable objection, might perhaps, be found in the utter inadequacy of the means to the end, and the entire hopelessness of the task. But when we see him enforcing his admonitions, by reasons the most convincing and motives the most urgent, setting before his hearers the penalties, which in another world attend the transgressions committed here—exhibiting the rewards of repentance and reformation, we are compelled to acknowledge the importance of his errand, and the effect which his declarations may have on the lives and morals of his hearers. If he perform his duty faithfully, if his life and conduct correspond in some degree to his instructions and exhortations, they will be (as Hooker calls it) *visible rhetoric*, speaking powerfully to the conscience and the life. In his presence, the wicked will stand in awe, and pay to piety, at least, the homage of decent regard.

In a country situated as ours is, in the full tide of prosperity, whose destinies will be influenced, if not wholly determined by the degree of moral purity it maintains, an able and pious ministry constitute the principle of *vitality*. The decline of this class, and the consequent neglect of religion, would give the death-blow to her moral energies, the decay of which, connected with her vast physical force, would render her a spectacle of horror too dreadful for the mind to contemplate.

But the influence of the sacred ministry, on the temporal interests of mankind, or even when we connect with them those of our beloved country, become insignificant, if we regard that which they exert on man's eternal welfare. It is here that we see their true office and character—It is when we contemplate them as a bond between this world and the next, that we peculiarly recognize them as the gift of our bountiful Father. The instruction which they obtain by unceasing prayer and study from their God and their Bible, they impart to many. The book of life when opened by them, shines with a brighter page, and through their ministrations, the fountain of blessedness runs more freely.

To them is committed by Divine appointment, the administration of the ordinances. Herein, is manifested the wisdom of the Deity. By this sacred charge, they become the dispensers of the symbols of our holy faith; we see them invested with the outward token that entitles them to our unlimited confidence. To the influence attached to personal character, and the ordinary duties of their office, is attached the veneration which springs from seeing in their hands exclusively, the emblems of a Saviour's dying love. The young are thus taught to behold them with awe, the aged continue to view them with respect, while their own awful responsibility is forcibly urged upon their attention. Nor is the necessity which this and other portions of duty impose on them, of always having regard to the sacredness of their function, the least important consideration attending the *exclusive* nature of their employment. From being set up as an example to others, they learn to be watchful and to regard the scrutinizing eye of community as ever fastened on them In those chastisements which a merciful Providence often sends as blessings, the heart is in general more than usually open to friendly admonition and serious advice. If our worldly circumstances have proved adverse, and we witness the destruction of the hopes we had founded on wealth or distinction, the friendly voice of the religious monitor directing us to better things, gains a more ready access to the ear and the heart. In sickness, when flesh and heart fail us, and our confidence in earth is gone, we are less averse to listen to the words of Him who tells us *where* there is life and hope. It is in such periods too, that we are disposed to discover to others those errors and sinful practices, which health and prosperity had before led us to conceal. Our immediate connexions may not possess, in a sufficient degree, strength of mind, extent of information or rectitude of principle, to fit them for the office of confessors and counsellors. But if the mind can be unburdened to one whose character and experience qualify him for the task, essential and lasting good may be the result.

At the last trying hour, though the bad man can no where find just grounds for hope or consolation, yet the good man will make his exit more tranquilly, and with stronger hope, if he enjoys the prayers of the minister of the gospel, whom he has been accustomed to reverence, and if he listens to his consolatory voice, as he dwells upon the promises of scripture. And the thought is pleasing, though not unmixed with melancholy, that when the soul shall leave its tenament of clay, one of those who now teach us how to live and how to die, shall perform the last sad office to our mortal remains! L.

SCHOOLMASTERS.

Schoolmasters are almost the only class of men in the community who are not regularly educated with some view to their profession. Apprenticeship for the meanest of the mechanic arts, the counter for the tradesman, the desk and the files of the counting-room for the young merchant,—time and labour and previous preparation for all, are considered indispensable. But with the business of School-keeping, the most important of any single branch, it is otherwise. Those who are liberally educated, and they alone are qualified for it, always aim higher; they never think of it as their employment, till driven by necessity, unless they fly to it as a temporary refuge from idleness, and then they promise themselves to give it up and make their escape as soon as they possibly can. So universal is this, indeed, that an exception would seem to us very extraordinary. We never heard of a young man, who went to college for the purpose of qualifying himself to be a school-master.

It is no answer to these remarks to say, that the knowledge a student may acquire and the discipline he must undergo in the course of a liberal education, are sufficient for the purpose. The possession of wisdom is a different thing from the faculty of communicating it: and a man may know very well how to learn himself, without being able to teach the art to others. Besides, the communication of knowledge is a very small part of even intellectual education. The pupil is not to be limited to the capital stock of his preceptor. It is the love and power of acquiring,—it is warmth, and enterprise, and energy in the pursuit, that he principally wants. So that a man may have a fine genius, and a great deal of learning and an admirable talent at imparting it, and yet be very poorly fitted for a schoolmaster after all. One without any of these noble qualities, who could simply awaken curiosity and ambition, would be infinitely more certain of success. This is indeed the great art of early instruction. The immediate accumulation of knowledge ought to form no part of the first object of him who superintends it. Let the child feel an interest in the work himself; let him be led into the field, and inspired with ardour for the pursuit, and it is of little consequence whether he gets learning or not; the chase is always worth more than the game. He is sure of vigour and firmness and resolution, and a keen, growing appetite for action; and these are the powers which are capable of commanding all the resources within the reach of the human intellect.

Why then should not the profession called schoolmasters, give some little time to a direct preparation for the interesting business they have undertaken? It is a branch totally separate & distinct from every other. It employs a very numerous class of men; neither of the learned professions probably is so large. The demand for them is constant and invariable. Their situation must introduce them into the highest rank of society, and among the most enlightened and influential men. Lastly and principally, their business is one of the deepest interest and of the utmost importance to us. The pliant, flexible dispositions of youth, the opening germs of mind, the formation and stamp of the character, moral and intellectual, all indeed that we hold most dear and valuable through life, are originally put into their hands for their direction; and yet they have scarcely thought for a moment,—it had never occurred to them in the form of an inquiry,—what they have to do, much less how the great work is to be accomplished.—*U. S. Lit. Gaz.*

From the Portland Mirror.

STYLE OF DELIVERY.

A man of talents and shrewdness resided in a parish in this state, where an orthodox preacher was settled in the ministry. He was not a lover of those evangelical sentiments, that he heard frequently from the desk, and sometimes indulged in finding fault with them in conversation with his friends. A man of the same sentiments with the settled preacher, at a certain time supplied the desk for a Sabbath, and delivered himself with a good deal of *tenderness* and *solemnity*, which drew from this person some remarks by way of *approbation*. To this, a friend replied, "this is the same doctrine that our parson preaches to us:" I know it rejoined the other; we can bear to have these ministers tell us any thing, and even send us to hell, if they only appear to be sorry for it!

Another person of undoubted piety, but not possessed of talents of the first order, who resided in a certain parish in Massachusetts, was asked by his pastor, after a young preacher, who, perhaps, with too much *pertness* had lectured the people from the pulpit a few days before, how he liked the preaching. He twice evaded the question, by saying he believed that people in general esteemed him orthodox, &c. But upon being pressed a *third time* to give his *own opinion*, made the following answer—"*why, Sir, if I must say—I don't love to hear sinners twitted!*"—Query—If our systematic orthodox preachers, were more *spiritual;* and under a deeper sense of their accountability to God, and the perishing condition of their unconverted hearers, delivered themselves with more *tender concern and solemn earnestness*, would they not be likely to do more good, and in many instances disarm opposition? A.

ANECDOTES.

WHY.—An Indian boy, who had been some time under a course of religious instructions, one day asked his teacher how long it was, since Christ died for Sinners? He was told that it was 1824 years. "Is that the reason why you say *this* year is 1824?"—"Yes." "Did he mean *all* his children when he said "Go preach the Gospel?" "Yes."—"*Why* then, has it not been *brought to us before?*"—His teacher was speechless: Christian reader, can *you* give an answer?—*Communicated.*

In one of the little Indian villages at the West, there lived an aged layman, whose labours of piety supplying, in the early stage of society, the absence of a settled clergyman, had been several times blessed to the conversion of individuals: But who at length, when a general revival ensued, felt his own insufficiency, and applied to a neighbouring clergyman for assistance. The latter reminded him of the blessing that had so often crowned his labours, and intimated that he might still prove himself to be the fittest occupant for that portion of the vineyard. "No:" replied this pious patriarch, "we could get along when the Lord was transplanting some of the little vines and young tendrils: but now when he is pulling up the strong oaks of Bashan, we *must have* assistance."

A LESSON FOR QUARRELSOME PERSONS.

M. La Motte, a gentleman of great celebrity in Paris, incurred the displeasure of a furious polemic. He was assailed by him with all that malice could invent, or credulity swallow. M. La Motte was *silent*. He was questioned. He smiled and made some trivial, but *good-natured* remark. He persevered in his system. Again—He remained at his ease.—At last the enraged fanatic, driven to extremities, published his last, with this imposing title, "A REPLY TO THE SILENCE OF M. LA MOTTE!!"

Edgeworth.

One day a poor pious woman, called upon two elegant young ladies, who received her with christian affection, regardless of her poverty, and sat down in the drawing-room to converse with her on religious subjects. While thus employed, a brother, a dashing youth, by chance came in, and appeared astenished to see his sisters thus situated and employed. One of them instantly started up, saying, "brother, don't be surprised; this is a King's daughter, though she has not got on her fine clothes."

J. M'GARRY,

MERCHANT TAYLOR, at No. 114, Genesee-street, at the sign of the Grand Erie Canal Boatman, offers for sale a fresh assortment of ready made Clothing, of all descriptions and of good quality. Having been liberally patronized he returns to the public his thanks, and assures them that his desire to merit business is undiminished, and that his ability to do it is greatly increased. He has in his employ a number of very superior workmen from New-York; and, deeming punctuality and good workmanship the "life of business," he hopes to see his shop very generally patronized. He will attend to the business of those who may please to employ him with promptness and in a manner not to be excelled.

CUTTING.

The subscriber would inform the Farmers, in the vicinity, and others, that work will be cut for women to make up, and warranted to fit if properly made. Produce taken for pay.

JOHN M'GARRY.

Utica, Oct. 5, 1824. 1—6w.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part, except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries.* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.